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WEEK BY WEEK

The Great Divide

LAST Easter, a leading article in *The Times* declared: "The significance which Christians attach to the Crucifixion is due to their belief that it was followed by the Resurrection", and went on to assert that here lies the great "divide between believers and others". This assertion led Canon H. K. Luce, the Headmaster of Durham School, to write a letter which appeared in a later issue of *The Times*, in the course of which he said: "I think there are today a good many who would wish to call themselves Christians, and yet would not find themselves on the Christian side of the 'divide' as you define it. Their estimate of the significance of Good Friday does not necessarily depend on any subsequent event in space and time, much less on any particular interpretation of such event".

That was well said. We live in a world which is rent asunder by contending ideologies. In such a world, religion ought to be a unifying influence, drawing men closer to one another. Instead of looking for the great divide which separates believers from non-believers, Christians would be better employed in looking for the bridges which span the gulf between the faithful followers of one religion and the faithful followers of another religion. There are such bridges. If one-hundredth part of the energy which has been expended in defining various forms of "the great divide" had been used in the search for bridges across the divide, the world today would be a far better place—and a far safer place.

Who are these Christians?

Moreover, any attempt to confine the name "Christian" to those who accept some particular interpretation of Christian doctrine is bad history, bad tactics, and bad morality. Bad history, for no less an authority than Origen declared: "There were Christians before Christ", and cited Socrates as an instance, though obviously Socrates knew nothing about the Resurrection. Bad tactics, for the assertion commonly made by "orthodox" leaders and representatives of the B.B.C. to the effect that "this is a Christian country" can only be justified if we agree that the term "Christian" shall include "all who profess and call themselves Christians". Bad morality, for the supreme authority on Christian ethics, Christ himself, declared: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven".

Anyone who regards himself as a follower of Christ is entitled to consider himself a Christian, just as anyone who regards himself as a follower of Mohammed is entitled to consider himself a Mohammedan. He may not be an "orthodox" Christian, or an "orthodox" Mohammedan, but that is another matter. He may follow his Master with many failings, and many stumblings, but the same might be said of his "orthodox" brethren—as they themselves would readily admit. Whosoever hears the Voice that whispers "Follow Me", and responds to the best of his ability, is on the road to the Kingdom.

A Spiritual Religion

There are many roads to the Kingdom, but the Christian road is the one which most of us have learned to tread. Christianity is a spiritual religion. It is also a religion rooted in history, but it is primarily a spiritual religion. That is to say, its spiritual character may be illustrated by certain events which took place in the early part of the first century—or, for that matter, by certain events which are taking place towards the middle of the twentieth century—but its spiritual truth would be in no way dimmed if some of the recorded details of alleged historic events should turn out to be due to inaccurate or inadequate observation.

In considering an alleged historic event like the Resurrection, we must distinguish sharply between fact and interpretation of fact. It is not always easy to do this. Often it happens that our interpretation of a fact seems so clear, so simple, so inevitable, that we equate it to the fact itself. For example, the sun appears to pass daily across the sky—that is a fact. But if we say that the sun really passes across the sky, we are interpreting the fact, and, as it happens, interpreting it wrongly, though men for long centuries regarded this as the only possible interpretation.

The Resurrection

May it not be the same with the Resurrection? The fact with which we have to reckon is that the disciples, who were in utter despair after the Crucifixion, were lifted out of their despair. Somehow or other, they became convinced that their Master, who had been put to a shameful death, was utterly and gloriously alive. That is a fact, not simply because the New Testament records declare it to be a fact, but because we cannot explain the origin and growth of the Christian Church, and the experience of nearly twenty centuries of Christian men and women, without admitting it to be a fact.

The disciples became convinced that their Master was alive. Let us start from that fact. How came they to be convinced? As soon as we raise that question, we leave the realm of fact and enter the realm of the interpretation of fact.

We know how the leaders of the early Christian Church interpreted the fact. They said that the first disciples were convinced that their Master was alive because they had gone to the tomb where his body had rested and found it empty, and, further, because they had seen him in bodily form and held communion with him after his death. Thus there grew up the "orthodox" doctrine of a physical resurrection. It is this doctrine which many people nowadays find frankly incredible, though future discoveries concerning the nature of matter and energy may render it more credible. Be that as it may, the one thing about which we ought to be clear is that the physical Resurrection is not a proved fact; it is a much-disputed interpretation of a fact.

The Living Christ

What does it matter if it should turn out to be an inaccurate or inadequate interpretation? The fact remains that

the influence of Jesus is still active in the world. In his name Father Damien went forth to work among the lepers; in his name Albert Schweitzer labours in Africa. Multitudes are convinced that he is alive, utterly and tremendously alive, though many of them would not wish to be pinned down to any particular interpretation of the mode or manner in which he lives. How can they interpret those things for which there are no words? They are creatures of time and space; how can they describe conditions utterly beyond their experience—conditions where time is obliterated and space is transcended? Let it suffice to say that the Living Christ has passed out of the limitations of time and space—"ascended into heaven", in the traditional phraseology—and is seated at the right hand of God, which is a metaphoric way of saying that he is to be found where God is working. Where two or three are gathered together in his name, there he is—and his Real Presence is as real in a Quaker Meeting as on a Catholic altar.

When men believe this, "the great divide" will no longer divide.

(Contributed by G. Randall Jones.)

WHAT DID DR. BURI MEAN?

2.—JESUS AND CHRIST

By The Editor

We saw in the last article that Jesus made no claim to be the Son of God. But his followers regarded him as such, and we asked the question, Why? This article is to be devoted to answering this question and interpreting one of the propositions made by Dr. Buri in his article of April 8th.

Dr. Buri's proposition is as follows: Jesus Christ, he wrote, was "neither a Jewish Rabbi nor a mythological deity, (he was) a special creative work of God for the realisation of the meaning of our existence. . . . In short, not Jesus-faith, but Christ-faith through Jesus".

According to Dr. Buri, therefore, there came into existence through Jesus of Nazareth, someone or some reality called the Christ, as the creative work of God. Dr. Buri makes a distinction between Jesus and the Christ who became apparent in him. Consequently Jesus was not a "Jewish Rabbi", for as such he could not have revealed the Christ; neither was he a mythological deity, for as such he could have had no historic existence. There is a difference between Jesus and the Christ, although both came together in a historic personage. In following this unusual thought through we may find an answer to the question; why did the followers of Jesus call him the Son of God? For in a different form Dr. Buri seems to be doing the same thing.

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The answer of the traditional Church to this question is explicit. The early Christians called Jesus the Son of God because he, as a person, made this impression upon them. The objections to this answer are many and convincing. We shall mention two.

In the first place Jesus' disciples, according to the first three Gospels, only knew him for eighteen months of his life, that is, during his ministry. It is hardly possible that in such a short time Jesus could have impressed them, monotheistic Jews, that he was in effect God. Particularly when he made no claim to be such. Believe what one will about the claims of miracles (supposing these to be historically true) nevertheless it is not possible in so short a time for one man to establish himself as Almighty God. The term God must mean something after all, in terms of infinite majesty and power. God cannot be "human, all too human", at least not in the manner of declaring himself for all time, for all persons, in a few months to a few men, in a way that has become baffling and difficult for modern man. Believe what one will it is hardly possible to believe that.

But a second objection is even more important. The compilers of the Gospels and the authors of the Epistles never saw or heard the historic Jesus to receive an impression from him. It is claimed, it is true, that the author of the Gospel according to St. John was an eye-witness of the ministry of Christ. But this claim raises so many difficulties that, with the support of most Protestant and independent scholars, it need not be regarded as valid here. The term Son of God, or the near equivalent to that term, was used with fervour and passion by those who had never seen Jesus. Consequently it cannot be claimed that the person of the historic Jesus, that is the actual person who lived in Palestine, made this impression upon his followers.

What really happened may be illustrated in the person of Paul. The apostle knew nothing whatever at first hand about the historic Jesus. So far from being impressed by the Godhead of Jesus of Nazareth, Paul, until his conversion, was revolted by Jesus' followers and passionately persecuted them. But this did not prevent him from eventually believing, and giving his life in believing, in what led more or less directly to the doctrine of the deity of Christ.

Paul is a clue to many a mystery in early Christianity; he is a clue to this particular mystery. Never having seen Jesus (except, it has been conjectured, as a spectator when a boy or a young man) he yet called Jesus Lord. Making the rarest references, if any, to the historic Jesus in the fragments of his writings which circumstance has saved for us, he yet called him Christ. The personal immediate impression of Jesus could not have been responsible for this. What was?

Paul on the road to Damascus, where he was going to persecute the followers of Jesus, received a vision. It was, he believed, a vision of the Risen Christ. It was overwhelming for him. It transformed him. From that moment he became a Christian. But the vision did not stir in him the least interest, as far as may be judged, in the ministry of Jesus. According to his own account in Galatians, "I went away into Arabia: and again I returned unto Damascus. Then after three years I went up to Jerusalem". If the historic Jesus had been immediately important for him he would there and then have found out all he could about him. He would have gone up at once to Jerusalem. But Jesus of Nazareth, whose followers he had persecuted, was not at that time important to him. The real focus of experience was that voice which had stopped him in his tracks. It was not the impression of Jesus of Nazareth that made Paul use expressions and thoughts equivalent to the Son of God; it was a mystic vision.

What then occurred in the experience of Paul? A short digression is necessary.

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Religion, in its mystic sense, is the awareness of a reality behind all the outward appearance of things. This reality is so *real* that the outward appearance of things becomes a nothing when compared with it. In monotheistic religion this reality is God. But human sense has a problem with this reality. How can this overwhelming Truth be made so clear to the mind that it can be brought into the appearance of things? For human sense has to live with the appearance. It has to live with the forms of appearance which come in sorrow, suffering and joy, and these appear to be very real indeed and not at all to be nothing. God has to be brought into these forms and transform them. This is religion. This is the need and perception of the mystic. God does not merely exist, he acts as well; and the human need is to make this action clear to the mind and will. The existence of God must be given characterisation. This is the quest and problem of all religion.

It was the problem of Paul. He was a passionately religious man. For reasons which are quite clear to us the religion of his fathers had failed him. It did not bring God's nature into the appearance of things. In the surge of new thoughts and experiences beating in on himself and others he discovered a new characterisation. He symbolised God in a new experience on the way to Damascus. He called the symbol Christ; it belonged to God; from henceforth his way was clear to him. He had to bring God to earth in the mystic person of the Christ. He eventually utilised the person of Jesus, that remembered good man, for this purpose. The Christianity of Paul is quite clear, there is no mystery about it. The movement of his spirit was by way of God to Jesus, not by way of Jesus to God. He called God the Risen Christ, and then transferred this insight to Jesus.

The same was true in other degrees of the early Christians. It was the experience of what they called the Risen Christ, a mystic experience, the penetration of appearance by the reality of God in the form of the Risen Christ.

which was their religion. Irony of ironies! Christianity was not a world-force when, according to orthodox doctrine, God was on earth. Christianity was then only a small group of men gathered around the lonely figure of Jesus of Nazareth. Christianity became a world-force after the death of Jesus when, according to orthodox doctrine, the Son of God had disappeared from the earth. Christianity became a religion when God was given the form of Christ and transferred, as it was so easy to do (easy because of the remembered nature of Jesus of Nazareth), to that loved person.

Why then did the followers of Jesus call him Son of God? The answer can only be that having never seen him they transferred their mystic vision of God, symbolised in the form of the Risen Christ, to a human form.

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If there is any truth in this analysis and speculation it raises certain questions for Liberal Christianity. First of all a liberal theologian like Dr. Buri must be clear about what he means by Christ. If by a phrase, "not Jesus-faith, but Christ-faith through Jesus" he means God-faith through Jesus, then, perhaps the word Christ is only clouding clear perception. If he means that the historic Jesus can give men a heightened vision of the meaning of God, that is one thing; it is a true thing, and it would be wrong to throw doubt upon an experience so living and true for so many men. But Liberalism and Unitarianism must face the issue. Is this enough? Is the way to God simply through Jesus of Nazareth? The simple truth is that the majesty and mystery of God cannot be comprehended through a man, not even through a good man, not even through a man so good that men are healed in body and spirit in his presence. And Jesus of Nazareth was a man. It is wrong to dissect any religious feeling; it perhaps only falsifies the meaning of the feeling, but it is probable that Jesus has only been remembered because he was thought to be God. The nature of religion holds good in all times and in all places: man is held in time; the nature of the Eternal God is outside time, and man, time-wrought in one part of his nature and eternal in another, must through his own vision bring God into time. God is only seen in human form when God is realised in human beings, and that is the work of the creative human spirit as well as the spirit of God.

The early Christians brought God, with their vision, out of eternity into time. The work of Jesus in that task need not be discussed here; it was, of course, primal, but it was not the only work. The task of religion today is as it was two thousand years ago. The reality that exists beyond all appearances, the living God, demands interpretation within all the vision of today, and that vision has changed, even in the past fifty years. Multitudes of people can no longer symbolise the nature of God in the form of the mystic Christ. It creates no echo of truth in their experience. Multitudes of people can no longer regard the historic Jesus as Almighty God; reflection upon the fact destroys the belief. In what way then shall men realise the nature of God in the conditions of today? That question we shall answer in a concluding article, when we shall write of what Dr. Buri says about science and history.

IT OCCURRED TO ME

By Muriel Hilton

THOSE who have seen or read any of Christopher Fry's plays will rejoice that a rare spirit has touched the English stage imbuing it with a strange new magic. Poetry had almost vanished from our drama during recent years; indeed poetry like religion has had but few devotees in this age of hardened sensibilities, but the advent of Christopher Fry has given many who love the theatre fresh hope and inspiration.

Recently with two friends I went to see *Venus Observed* and we sat enchanted as we listened to the spell-binding beauty of words—words that were so exquisitely chosen that they flashed with jewelled delight and set the heart dancing. After this transporting experience we wandered out towards Piccadilly Circus and there before our bemused eyes were hosts of gossamer rainbow-coloured bubbles drifting idlessly upon the evening air. They came from a hoarding to advertise a new washing production it was true, but those who suddenly came upon them did not trouble much about that prosaic fact. Even hard-bitten looking business men halted upon their way and stared with a reminiscent smile as they watched the unsubstantial drift of fairy-like bubbles.

Oft times upon our dull prosaic world there descends the Ariel spirit of poetry, and for a few brief moments we stay our hurrying footsteps and catch a sparkle of its eternal radiance.

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Recently Woman's Hour had a Request Week to celebrate its thousandth edition. One of its items which most appealed to me was a talk by the actress Athene Seyler on "Some Preferences". She liked good manners, a sense of the dignity of the occasion, doing such things as needlework, gardening, games, walking in the country, for the love of them and not for money; getting older and so seeing life in a better perspective, and she appreciated Sunday and church. Let us, she said in effect, have one day of rest and relaxation; one day in which to live upon our own resources; one day free a week from the commercial side of life. She thought that the word "wholesome" which is scarcely used apart from food should be reconsidered, and that in her opinion, no person could be whole who neglected the Sunday hour of worship. From this spiritual experience she said there is increased physical energy and a deep peace of mind.

It is good to know that this talk had made so deep an impression when it was first given that it was asked to be repeated.

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Those who like an unusual setting to a novel should read *Monks Reach* by Germaine Guèvrement (Evans Bros., 10/6). The background is a quiet French-Canadian village in the days before the First World War, and the people go about their simple orderly lives—farming, fishing, duck shooting with no knowledge of the world outside their limiting boundaries. Into this quiet pattern of life suddenly comes the "Stranger". He stays a year and disturbs the villagers with thoughts and passions hitherto undreamed of. Here is an interesting example of something that is continually taking place in people's lives—consequences of the intrusion of a new personality, more dramatically observable in a small community.

A second book I enjoyed, *Fare Forward, Travellers!* by Frank Hewitt, is also published by Evans Bros. (9/6). Those who have longed or are curious to fly from New York to London will enjoy this book which has been written by someone who has obviously been on this route a number of times. It is the story of a particular trip and of the passengers who though entering the strange region of the sky for a short period of time, find their lives curiously intermingling with unexpected consequences.

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It must often have struck people how often in unexpected places are found those who though doing menial tasks somehow perform them with good grace. Conversely it is astonishing to find discontented people in what seem to us the perfect job. Whilst in London for the G.A. meetings I went into a florists and found a most disagreeable girl selling the most glorious flowers. On another occasion I went down into an underground cloakroom and found an elderly woman in charge who looked most wonderfully happy. We talked as I had a wash and brush-up and she said it was really a very nice job. She was able to do a bit of knitting and she enjoyed a chat from time to time. A remarkable person to find something in that sort of job, I thought.

When visiting a friend after the meetings I opened her *Centuries of Meditations* by Thomas Traherne and copied out several passages. One of them seemed applicable to the girl in the florists and the elderly woman below ground level minding a cloakroom.

"Tis not change of place, but glorious principles well practised that establish Heaven in the life and soul. An angel will be happy anywhere and a devil miserable because the principles of the one are always good, of the other, bad. From the centre to the utmost bounds of the everlasting hills all is Heaven before God and full of treasure, and he that walks like God in the midst of them, blessed."

HISTORY AND THE CHURCH

By John Rowland

A QUESTION which has long been canvassed among the thoughtful is whether history is an art or a science. Most people would seem to conclude that it is a mixture of the two—and this is a conclusion which is reinforced by a reading of one of the most interesting volumes of history to appear for a long time—Mr. Stringfellow Barr's *The Pilgrimage of Western Man* (Gollancz, 7s. 6d.). Mr. Barr is an American professor of history; he is also President of the Foundation for World Government. His book is, ostensibly, a picture of the history of Europe during the period from 1500 to 1949; but, under the surface, it is very much more than that.

Mr. Barr's thesis, roughly speaking, is that in the sixteenth century Europe was still a more or less unified whole. There were squabbles, it is true; there were wars and rumours of wars. But over all there was the Church, stating rules which were everywhere acknowledged and everywhere more or less obeyed. But then, with the upsurge of Protestantism, with Henry VIII and Luther, with Calvin and John Knox, there came division. No longer was Europe that unity which we recognise by the word "Christendom"; no longer were there rules that were universally acknowledged. In fact, a split, not unlike the present split between the U.S.A. and its satellites on the one hand and the U.S.S.R. and its satellites on the other, spread through Europe. And Europe, Mr. Barr would add, has never been the same since.

The importance of this book, then, is in pointing the moral of the past and indicating its value for the future. Only, Mr. Barr is anxious to indicate, if some world authority, with the general recognition which belonged to the Church of Rome in the Middle Ages, can soon take control, can the calamitous divisions of our time be healed. That is really the lesson of history, as he draws it.

Of course, there are some propagandists (especially Roman Catholic propagandists) who would hold that by returning to the bosom of Mother Church the wounds of the world can be ignored and cured. Another book recently published disproves this by an apt quotation. There is much in Canon A. R. Vidler's *Christian Belief* (S.C.M. Press, 10s. 6d.) with which Liberal Christians would disagree. But he quotes an English Roman Catholic bishop as saying: "We have the certainty of the possession of truth. We have the answers to all the questions". That attitude is responsible for the mistrust of orthodoxy—and not merely Roman orthodoxy—in many quarters in this country and abroad.

What then, would Mr. Barr have us do? His summary of Europe in 1949, as seen from the vantage-point of an American university, seems fair enough: "Even those Europeans who prayed in no cathedral, who remembered no Crusade, who had scarce heard of Columbus or Luther, of Erasmus or Shakespeare or Galileo or Leonardo—even those Europeans sometimes dimly knew that Europe was the cradle of what men called civilisation and that it was tottering to its ruin. Even they felt obscurely that this time neighbours must close ranks, must lend each other a helping hand". In other words, Mr. Barr's final conclusion is more or less a religious conclusion—the conclusion best expressed in the idea that we are all members of one another. And if enough people can be brought to see that—and brought to see it in time—the final catastrophe of an atomic war fought between the U.S.A. and the U.S.S.R. over the body of a prostrate Europe may yet be avoided. This is not to suggest that war is either imminent or inevitable in any event. But the only way to be sure that the worst horrors of war may be avoided is that people may become convinced that the brotherhood of man is not merely good policy but hard fact. Such a book as that of Mr. Barr may do something to hasten the day when the Brotherhood of man is thus admitted. He quotes Arnold Toynbee (another prophet of our time) to the effect that there are three problems of our era—political, economic and religious. He adds that the religious one is doubtless in the long run the most important, but the political one is the most urgent of all. In other words, by establishing the brotherhood of man on political lines we may succeed; but final success may only be achieved by basing belief in the brotherhood of man on a deeper belief—in the Fatherhood of God.

LONDON'S CENTENARY

THOSE Unitarians of the nineteenth century who thought of closing Stamford Street Chapel would have rejoiced indeed if they had seen it last Saturday when London Unitarians participated in the centenary celebrations of the formation of the London District Unitarian Society.

The Chapel, newly painted, tastefully decorated with beautiful flowers, was filled with worshippers representing churches from all parts of London and the South-East Province when, at three o'clock, the Reverend Lawrence Redfern entered the pulpit to conduct the service of commemoration.

It was a simple service, marked as much by the beauty and deep earnestness of the preacher's prayers as by the moving eloquence of his sermon. The impressiveness of the occasion was added to by the presence of the Dorset House Choir who led the singing and gave a lovely rendering of an anthem.

In his address Mr. Redfern reminded the congregation of their debt to the fathers of the liberal faith. If these men builded better than they knew, it was well to remember that the same spirit was at work in the churches now. It might be that their fathers would not be wholly at home in the churches and meeting houses of today. They might ask "What is this?" "What are these docrines?" They would be strangers only for a little while, for in the deep and abiding things of their faith there was no change, they remained unshaken and unmoved. But because of the men of the past we enjoyed now a larger tolerance, a wider sympathy, and a saner thought. He gave a stirring call to the congregation, bidding them be worthy of these things in the days that lay ahead.

After the service, Dr. Dorothy Tarrant took charge of the proceedings, she read letters of greetings from churches and friends, messages were also brought in person by representatives of various organisations linked with the work of the London District Provincial Assembly. A warm-hearted clap greeted the letter received from the late district minister, the Rev. Magnus Ratter, now in Cape Town, and a hearty welcome was given to the Rev. R. I. Pritchard, representing the Welsh churches. In a few brief sentences he reminded London of its debt to Wales.

Tea interval followed during which there was opportunity to inspect the interesting collection of pictures arranged by Mrs. Sydney Martineau. At seven o'clock that gracious lady, with a smile on her face, a bell in her hand, and a declaration that she intended to be a ruthless chairman, took the chair for the meeting which followed. Eleven speakers gave six minute speeches, paying tribute to distinguished celebrities who had served London Unitarianism.

The Rev. John Ballantyne recalled his favourite uncle Dr. John Chalmers who like him had been a Stamford Street Sunday school teacher and who, with Mr. T. Haywood, M.P., took the initiative with others in forming the London District Unitarian Society. The Rev. George Grieve crowded successfully into his six minutes a clear and concise picture of the manifold activities of the Rev. Robert Spears. Miss Dorothy Tarrant told how the existing Assembly evolved from earlier organisations and urged that there remained the need for the two-fold stress in the churches of today; firstly, for the distinctly Unitarian witness, and secondly, for the Free Christian outlook with its open trust basis. Dr. Stephen Spinks spoke eloquently of our debt to those intellectual giants of the nineteenth century, James Martineau and Philip Wicksteed.

Harold Baily spoke of two men with whom he had worked, Dr. W. G. Tarrant, Wandsworth minister, Inquirer editor, the famous hymn writer; and Dr. Copeland Bowie who revealed not only fine qualities as a minister but very practical gifts as an administrator. Miss E. M. Butcher talked of the great social changes which the century had seen and of the contribution made by individual Unitarians. Dr. Mortimer Rowe movingly paid tribute to the Rev. J. Arthur Pearson, who, through so many years had been London Unitarians' "Bishop" and whose care of the churches, love of its peoples, wise and friendly counsel, had done so much to enrich their spiritual life. The Rev. Victor Fox spoke of the hard work carried out by the Rev. Magnus Ratter and contended that if they all shared in Mr. Ratter's

belief in hard work and prayer it would be to the future good of the churches. The Rev. W. H. Cordell took the minds of the audience back to the days when the Rev. R. J. Campbell launched the organisation of the Pioneer Preachers, which subsequently came over to Unitarianism and whose members owed a great deal to the late Rev. J. Arthur Pearson. Mrs. Martineau made mention of others; prominent families whose people had served the churches, gifted ministers whose spiritual leadership had meant so much. Finally, the Rev. Wilfred Waddington, London District minister designate, paid his tribute to the men of the past and revealed his own personal faith and conviction in the witness of our own day.

It was a celebration in every way worthy of the occasion indicating that there is vigorous life in the London churches, and that they have made an excellent recovery from the many setbacks of the war years. *A. P.*

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NEWS REVIEW

BEGINNING A NEW CAUSE IN AUSTRALIA

(Some time ago Mr. Bottomley retired from the ministry in Melbourne and went to live at Seaford. The following letter is a witness of how he uses his retirement.)

On Sunday, April 16, we enrolled 30 children as members of the Sunday School, after which we held our first Service for adults of this district. The response was most encouraging, the little hall, with seating capacity for 50, being crowded to the door, whilst some listened outside. Our aim is to make it a Community Church, and to unite people in one communion who have hitherto belonged to other churches, but have no other place of worship but the one we have started here. With the exception of a small C. of E. Church, over a mile away, there is none. The Sunday School will be held weekly and adult Services fortnightly for the present. Thus, it would seem that we Unitarians are getting in, so to speak, on the ground floor.

We have no hymnbooks. Last Sunday we typed out a list of the hymns to be sung. By the way, the singing was led by a former Unitarian Church organist on a piano-accordion! But it served. Sometime we will get either a small organ or a piano. I am writing now to ask if, as an encouragement to our efforts here, the G.A. would make us a grant of hymnbooks, both for Sunday School and Church Services. We would not mind if the hymnbooks were second-hand. The Melbourne Church cannot help us in this regard

We had a few visitors from Melbourne, including the President of the Unitarian Fellowship and his wife, but there were no representatives from the Melbourne Church. The local people are making this cause their own, and contributing to the finances very satisfactorily. But we have much to do, such as lining the hall and some furnishing. We have the loan of four forms from the Seaford Life Saving Club. We improvised other seats from boxes and planks, as well as carrying a table and some chairs from the home. With an abundance of flowers we succeeded in making the hall presentable.

The week previously we had a working bee. One man repaired the roof, another fixed fly wire in the ceiling to keep out the birds, two turned out with scythes to mow the grass, whilst others assisted by burning off other parts of the ground. The women folk were there to assist. Altogether it was a hive of activity. This pioneering work is exhilarating, and I could wish I were 20 years younger.

Needless to say, any help which the G.A. can give will be greatly appreciated by our members. It will also help them to realise that they belong to a larger movement, with friends overseas who are interested in them.

NEWS FROM THE NORTH-WEST

From our North-Western Correspondent

The Annual Meeting of the Manchester District Association was held at Renshaw Street Chapel on March 29, 1950. Principal Holt was elected President in succession to Mr. J. H. Watterson, who was cordially thanked for his presidential work during the past three years. Mr. T. W. Roberts, the new President-Elect, was also appointed secretary to the Lay Preachers' Union, taking over from the Rev. C. A. Piper, for whose services genuine appreciation was expressed. "Twentieth Century Unitarianism—Negative or Positive?" was the theme of Principal Holt's stimulating presidential address. After a reference to the great work done by Unitarians in the nineteenth century, Mr. Holt observed that while many of our views had been widely accepted, our fundamental approach, our faith in freedom, which determined our method, had not been accepted. Many were returning to authoritarianism, both in religion and politics. This trend betrayed a lack of faith in freedom. This lack ran contrary to the development of personality, which seemed to be the divine purpose behind our human lives. The creation of personality could only be carried out by free man. Authoritarianism created a slave-mentality which is destructive of personality. The open-mindedness of the free man was the mark of developing personality. There was no opposition between open-mindedness and definite teaching. There was a very definite opposition between open-mindedness and empty-mindedness. A theology was necessary to the understanding of life. Our free approach helped us to a theology which was realistic and inspiring. We do not profess to have "all the answers", but we can reach a definite, though not a dogmatic, faith. Men cannot live on negatives. Nineteenth century Unitarians made many denials, but they made it plain that those denials arose out of their larger affirmations. Had the positive note gone out of our teaching? If so, we have lost the essential spirit of Unitarianism. Those who bemoan the decline of churches should note the three stages of revival—a revival of religion, a revival of theology, a revival of churches. (In self-protection we observe the foregoing is "an impression", not a report.) A discussion followed the address.

The Longsight congregation, following the sale of their building, are holding Sunday Morning Services at the British Red Cross Society's Room, Anson Parade, Dickenson Road, Birch Park. * The Annual Report of the Knutsford and Allostock Chapels tells of increasing membership and well-attended Services and pays tribute to the vigour and infectious enthusiasm of the minister, Rev. Stanley Mossop. * A pantomime, *The Queen of Hearts*, presented by the 15th Eccles (Monton Church) Scouts realised £40 for church funds and £20 for troop funds. * Sir Edward Monkhouse has been congratulated by the Committee of the Memorial Church, Wallasey, upon his knighthood and in his reply wrote appreciatively from his London home of the days when as a boy he attended the Services at Wallasey with his parents. * The Newton Heath United Procession Committee of Sunday Schools (Nonconformist) is refusing to allow the Dob Lane Chapel Sunday School to participate in the forthcoming Whit Friday procession—"as in so far as our witness is concerned our procession would not be a united one if your school were represented". We do not know upon what grounds this conclusion has been reached and it comes as a surprise—the Dob Lane Sunday School has had a place in the procession since 1900! * At Swinton a Trio Team, consisting of a Roman Catholic, a Protestant and a Jew discussed with their audience the possibilities of co-operation between them. The viewpoints were interesting: in regard to the betterment of racial relationships it was obvious that a large measure of common action is possible, but in worship there is little common ground. * Mr. W. R. Wadsworth, chairman of the Macclesfield Unity Free Christian Church, one of the two congregations founded by the late Rev. Phillip Hulme, has been made a J.P. * At Stand a picture of the new chapel as it is designed to appear was on view at the annual meeting. The building fund has reached £5,700. * At Dukinfield the annual pantomime made a record profit of £115. * Miss A. M. M. Thornely bequeathed £1,000 to Dunham Road Chapel, Altrincham. * Hale Chapel has been listed under the Town and Country Planning Act among buildings of special architectural or historic interest.

NEWS FROM THE WEST

From Our Western Correspondent

Many Western Churches held Special Services on Good Friday and Easter Sunday. About 20 members of the Exeter congregation united with the Crediton congregation for the Good Friday meeting, addressed by the Rev. D. B. Fraser. Bridport, Ilminster, Sidmouth and Cullompton report good attendances on Easter Sunday. There were Special Services on Maundy Thursday at Bridport and Ilminster, and on Good Friday at Crewkerne and Yeovil, the Rev. Lawrence Redfern being the special preacher at Yeovil, where he left the congregation "fired to build better".

It is expected that seven of the Western congregations will be represented at the One Day School at Bath, conducted by the Rev. H. H. Cheetham, who will also conduct a Youth Service at Bath on the following Sunday. The Bath and Oakfield Road branches of the Women's League held a United Meeting at Bath, when Miss K. N. Ealand spoke on "The Work of the Red Cross". The Gloucester Women's League heard a happy and inspiring talk by Miss E. Morrison on her 70 years of blindness. The Women's League at Ilminster closed its winter session with appreciative reference to the work done for the Branch by Mrs. Beer. At the Women's League Annual Service at Torquay, the attendance was double the average. At Sidmouth, where a recent Jumble Sale raised over £14, the W. L. Basket Class has sold a number of baskets, the proceeds going towards a Sale of Work.

The Annual General Meeting at Bridgwater heard reports of a busy year in church, school, and allied activities. A similar meeting at Trowbridge heard that for the first time for four years, the income of the church was greater than its expenditure. A Gift Day at Crewkerne raised over £13. At Cheltenham, recently, a sermon on "John Donne" was illustrated by records of some of the Holy Sonnets. Later in the month, Miss Burr visited Cheltenham, addressing the Women's League in the afternoon and a Common Room Meeting in the evening.

Cirencester continues to make good progress. Miss Burr is visiting the congregation shortly, and the District Minister, the Rev. G. Randell Jones, is conducting a Special Service to mark the Lay Pastor's Anniversary and the completion of repairs to the Chapel. A Club has been obtained for Sunday School and Club Work. Sixty-three youngsters have registered for the Annual Week's Holiday at Weston.

Another chapel which has been restored and redecorated is the one at Frenchay, where a Re-dedication Service will be held early in

the summer. The Rev. F. D. Jones conducted the Annual May Service at Tavistock. The Taunton Sunday School visited Glastonbury Abbey. Mrs. M. R. Dickin has presented an oak cross and 12 hassocks to the Taunton congregation. Two brass vases have been presented to the Gloucester congregation in memory of a former caretaker. At a recent Service at Gloucester, in place of the usual sermon, the junior members of the "Falcon Players", of Cheltenham, gave an excellent rendering of *The Cloak*, by Clifford Bax.

The Annual Assembly of the Western Union will be at Gloucester on May 17. As evidence of increasing interest in Western Union affairs, it may be mentioned that there are seven candidates for the five vacancies on the Committee, and a ballot will be necessary.

Ipswich.—In celebration of the 250th anniversary of the opening of the Old Meeting House, Friars Street, Services were held on Sunday, April 23, at which the special preacher was the Rev. Fred Cottier, ex-president of the General Assembly. The Ipswich congregation was augmented by friends from Bury St. Edmunds, Framlingham and Bedfield. On the preceding evening a small social gathering was held to meet Mr. Cottier, who charmed us all by his geniality and the raciness of his address. A few "outside" friends, who assisted with musical items, added to the pleasure of the evening.

Doncaster.—Wordsworth Centenary Services were held on Sunday, April 23, both morning and evening. The Minister read extensively from the poetry of Wordsworth while the choir contributed an appropriate anthem.

At a Special Congregational Meeting, held on April 23, members confirmed arrangements for an exchange of pulpits between the Rev. G. W. Parkinson and the Rev. Dr. Rowland Gray-Smith, of the New North Church, Hingham, Mass., U.S.A., from Easter to August, 1951. Mr. Parkinson will also give a course of lectures on "Comparative Religion" and "Ethics" at Emerson College, Boston, taking over the course from Professor Rowland Gray-Smith.

London: Forest Gate Unitarian Church.—The recent additions to church membership and the desire of the new members to enter into the life of the church, were reflected in the Service of April 30, which took the form of a Men's Service. Mr. F. Cordell preached, Messrs. R. Elliott (choirmaster) and B. Holland read the lessons, and choir, organ, and other duties were served by men. The church showed a pleasantly full appearance, and after the Service the now usual custom followed, of tea and conversation in the vestry. Church officials are gratified to note that a full week's activity, now in vogue at the church, culminates in a strong Sunday Service.

Birmingham: Church of Messiah.—At 3 p.m. on April 23, over 200 scholars and adults attended the Youth Service organised by the Midland Sunday School Association, at which the address was given by the Rev. Margaret Barr.

The Service was conducted by Rev. John Bright, of Handsworth, who this year is President of the M.S.S.A. During the Service the children sang alone "The Pilgrim Song", and during the voluntary a member from each of the ten schools represented took up an envelope containing money collected over the previous few weeks and gave it to Miss Barr for the India Fund. The M.S.S.A. will remember Miss Barr's personality for many years to come.

It was afterwards found that the collection (including £1 14s. 3d taken at the doors) totalled £12 4s. 6d.

MISS MARGARET KINDERSLEY

MRS. MARGARET KINDERSLEY, a trustee of Trim Street Chapel, Bath, died on April 20, aged 57.

Mrs. Kindersley was very well known and popular in Bath not merely as the wife of a well-known surgeon but also because her generous nature prompted her to take part in public Service: she was closely concerned with the activities of the British Legion, the National Savings Association and the Adoption Society.

There are those, however, who know of the many small acts of kindness of which the public knew nothing and which together with her brave spirit make one feel proud to belong to the same religious fellowship.

Mrs. Kindersley was married in the Essex Church, London, nor did she ever lose interest in its witness.

At her Memorial Service the chapel in Trim Street was filled, a token of tribute which speaks for itself. *H. D. W.*

THE REV. RICHARD LEE

On April 30 the Rev. Richard Lee died at Queen Elizabeth Hospital, Birmingham, at the age of 77. Mr. Lee retired from the position which he had held for 19 years as minister of the Unitarian Church at Coventry, in 1947. He continued, however, to be actively engaged in public work as an Alderman of the Coventry Town Council. He had been ailing for some time past, and had carried out his duties under conditions of considerable strain.

After a period in the Congregational ministry (for which he was trained at Lancashire Independent College), Mr. Lee joined the Unitarian movement in 1914. He was minister successively at Bury (Cheshunt), Dundee (where he was leader of the Free Religious Movement), and Ross Street, Glasgow, before coming to Coventry. It was characteristic of him that whatever cause he took up he served with ardour and loyalty. He was a pioneer of the Labour movement in Durham and Northumberland, and was associated with Keir Hardie. He was a member of the City Council in Glasgow, and joined the Coventry Town Council in 1932. He also played a prominent part in the work of the Peace Pledge Union, being for several years a member of the National Council of that body. For him, religion was as wide as life itself, and whatever work he did in the cause of peace and social reform was inspired by his firmly rooted faith in Christian principles. He was a man of passionate sincerity, of undaunted courage, of intense humanity and warmth of heart. He will be long remembered by a wide circle of fellow-workers as one who gave himself to the uttermost in humanitarian causes—one who "never turned his back, but marched breast forward".

The Funeral Service was held at the Unitarian Church, Coventry, on May 4. The Service was conducted by the Rev. T. J. Jones, the address being delivered by the Rev. Sidney Spencer. The church was filled to overflowing. *S. S.*

CALENDAR

SUNDAY, May 14th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. F. MUNFORD.
ABERYSTWYTH, New Street Meeting House, 11 Rev. R. CECIL ROBERTS.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Rd. Chapel, 11 and 6.30, Rev. J. GORDON DAVIES.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN S. DENZIL.
BILLINGSHURST, Free Church, South St., 11.15, 1st and 3rd Sundays, Supply.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM. Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. J. T. PYE.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. H. H. CHEETHAM.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. ARTHUR VALLANCE.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Supply.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Mr. A. G. WHITAKER.
BRIDGWATER, Christ Church, Dampier St., 11, and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Student, U.C.M.
BURY, Bank St., 11 and 6.30, Mr. WILLIAM MILLAR.
BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. JOHN KELLY.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETTS.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, Choir Services, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOLMERLEY CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COWLEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Supply.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CROSSENS, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TUDOR.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHEEK.

DENT ROW, 10.45, Rev. E. E. WORSLEY. STEEL, 6.30, Rev. E. E. WORSLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Mr. J. REECE WALKER.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. T. J. JONES.
DOVER, Adrian Street Unitarian Church. 1st and 3rd Sundays, 6.30 Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAMUEL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. H. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHORN.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITSON.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVERSHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Rev. ARTHUR PEACOCK.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, Rev. G. L. CLARKE, 6.30, Rev. BENJAMIN GILL.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZELHURST.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. D. RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Rev. T. BRETT DAVIES.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Dr. JOHN KIPLING.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars, St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER, Sunday School Anniversary.
KNUTSFORD, Brook St. Chapel, 11, Rev. STANLEY MOSSOP, 6.30, Supply.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. J. NICOL CROSS.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. L. MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Mrs. SAVAGE.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 3.30, Rev. JOHN BALLANTYNE, and 6.30, Rev. W. W. SIMPSON.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. M. SWAINSTON.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS.
LONDON, Highgate Hill, Unitarian Church, 11, Women's League Service, Miss CONSTANCE HINER.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. F. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. W. E. REEVE.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. LILLIAN SCOTT PRESTON.
LONDON, Mansford St. Chapel, Bethnal Green 6.30, Rev. J. W. DUNSBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. G. J. G. BURTON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, May 21st, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. F. HANKINSON.
LOUGHBOROUGH, Victoria St., 6.30, Mr. G. S. SHEPLEY.
LYDIATE ST. ANNES (ANNESLEY), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CHARTERS.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MARESFIELD, Unitarian Ch., Market Buildings, 6.30, Br. E. RAMAGE.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTERR.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. L. L. TOWLAND
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. S. MOSLEY.
MANCHESTER, Rusholme St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, Mr. P. M. OLIVER, Discussion Service.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. K. ROSS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Student, U.C.M.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. F. BULLOCK.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WAREING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6, Mr. R. J. MCCULLOCH.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. A. R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Supply.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Supply.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Rev. SCOTT L. JOHNSTON.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 Mr. F. A. GERARD, 6.30, Women's League, Miss M. SWAIN.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Mr. C. H. SYKES.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. Davies.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Church Anniversary, Rev. P. N. TINDALL.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Mr. J. L. STURGES.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BEETLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 11 and 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11, Miss E. GRAY, 6.30, Mr. R. BENSON.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY, 6.30, Rev. NOEL JAMES.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. E. KERKEL.
TORMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Cradge Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Student, U.C.M.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), Last Sunday in Month, 7.30.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. H. LENNARD.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.

WHITBY, Flowergate Old Chapel, 6, No Service.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

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DEATH

WILLIAMS.—On Wednesday, May 3, Alfred Canning, of Thorpe Bay, Essex, son of the late Rev. Haydn Williams, aged 82.

MARRIAGE

MAGUIRE-HEATHFIELD.—On May 6, at Westgate Chapel, Lewes, by the Rev. H. Maguire, father of the bridegroom, Leonard John Maguire to Maureen Molly Heathfield, only daughter of Mr. and Mrs. C. E. Heathfield, of 18 Poynter Road, Hove.

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MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PARSONAGE. Phone W. 2875.

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250th Anniversary Celebrations

SATURDAY, MAY 13, at PORTLAND GROVE SCHOOL
3 p.m. Bring and Buy Sale
7.30 p.m. Grand Social and Dance

SUNDAY, MAY 14, at PLATT CHAPEL
3. p.m. Children's Service, Mr. A. Forrester
6.30 p.m. *Preacher:* Rev. S. Mossop

SATURDAY, MAY 20, at PORTLAND GROVE SCHOOL
7.30 p.m. REUNION OF PAST AND PRESENT MEMBERS
Speakers: Mr. P. M. Oliver, C.B.E., Mr. H. B. Moore, (President of the General Assembly), Rev. F. Cottier, Principal R. V. Holt, M.A., B.Litt.

SUNDAY, MAY 21, at PLATT CHAPEL
3 p.m. Children's Service, Rev. C. A. Piper
6.30 p.m. *Preacher:* Rev. C. A. Piper

WEDNESDAY, MAY 24, at PLATT CHAPEL
7.30 p.m. DEDICATION SERVICE
Preacher: Rev. E. E. Wrigley, M.A.

History of Platt Chapel, 2s. 9d., post free, from the author, Mr. E. Swindells, 11a Rathen Road, Withington, Manchester, 20

DONATIONS to the 250th Birthday Present for Platt Chapel gratefully received by the Treasurer, Miss R. W. Harrott, 8 Withington Road, Whalley Range, Manchester

NUF National Unitarian Fellowship
ANNUAL GENERAL MEETING
SATURDAY, MAY 20th, 1950
at Stamford Street Chapel, Blackfriars
(near Waterloo)

2.30 p.m. Service, conducted by Rev. E. G. Lee.
3.15 p.m. Business Meeting.
4.00 p.m. Tea (obtainable on premises).
4.30 p.m. Discussion: "Relations between N.U.F. and THE INQUIRER". Opener, Rev. F. Terry.

All interested cordially invited.

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CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11. Rev. W. P. JEWETT.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

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CAPE TOWN, Howe St., 11, Sunday School, 7 o'clock Service, Rev. MAURICE C. RAYNER.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale): JOHN HERWOOD, Deansgate. Saturday, May 13th, 1950.